

### To the Consideration of the Electors to a New PARLIAMENT.

*A Whigg Whing.*

25. Oct. 1695.

THE Terrors which the French so lately gave being returned upon themselves, who tremble for their Fleets in the very Harbours, and only play the Pirates with some of their Ships, while their numerous Armies are but unwilling Witnesses of King William's Glories; It concerns them to manage their last Stake with all the fear and wariness of losing Gamesters; and since they dare no longer meet the Confederates in the Field, they must try all ways to divide them, or rather to distract the Councils of England, from whole Unanimity and Expedition, the Confederacy is to receive support and vigour.

It is certain, that the Nation's wishes have concurred with his Majesty's Resolution for a new Parliament; and as his Majesty is desirous to meet his People; they are eager to testify their gratitude to him, and to shew what they are when fairly represented; while their Members are such as they fear them up, after they had been chosen without the awe and influence of that Ministry, who abundantly pretended to serve the Government, though they at the same time continued the Heads of a party which was directly against it; and which had sunk to nothing but for their Encouragement.

But since the present Ministers are entirely in the interest of the publick, and therefore in his Majesty's, this with the success of those Arms, which have kept the war from our doors, and are so near securing the repose of Christendom, makes it impossible for the French faction to prevail at Elections without disguises; nor are they likely to serve themselves of any other than one of these three.

1. Zeal for the Church of England.
2. For the Monarchy.
3. For the Publick Good.

Upon every one of which it may be convenient to ask a few Questions, that it may the better be understood what men mean by pretences so specious, and what sort of Men they are that use them.

1. By the Church of England do many mean, Of Zeal for that Church which the French King declared he would maintain, when his Fleet, to the perpetual reproach of the then Ministry, triumphed upon our Coasts: Or, that Church which King William rescued and protected, when that of Rome stood fair for being Mother to the Church of England by Law Established?

2. Is it not visible, that many mean the Old Church of England, as they call that little Flock, from which they will have the Body of the Nation who come into this Government to live in a State of Separation; though as a learned Bishop has admirably evinced, themselves are as unreasonable Separatists as ever reasonable were in the world.

3. Do not others, with as little sense, by the Church mean only Church-Men, according to the Notion which they have of the Church Representative? And do they not as madly confine this to two or three hot-headed ambitious Persons, who would assume to themselves the Headship of the Church, and a Convocation with which that excellent Person the late Archbishop passed for a Fanatick, and those who would recognize his Majesty's Right, for Common-wealths Men?

4. Can Enemies to the State and Good of England, with any colour pretend to be Friends to the Church of England?

5. If any Spiritual Guide rides about the Countries giving the Allarum, as if this Parliament were called for the Destruction of the Church, Is it not evident that this is only an Artifice to undermine the State? And is it not too plain, that this is levelled against the King, without whose consent no alteration can be made; and who has reason to expect more Gratitude from them, who owe so much to him?

6. Ought not the Activity of the dispirited and discontented Church-men, who have not been advanced according to the Value they put upon themselves, to caution those that

acknowledge the Right of this Government, and are for the true Interest of the Church, to beware of the Insinuations of such Men; least they should get a Parliament to their minds, which would again put Protestants upon doing drudgery for the Papists, while one part were play'd against the other, till the Persecutors were left alone to be Martyrs to their own folly? it being as impossible that they should defend the Church by themselves, as that they should engross the Preferments, if the late King should return.

7. Will not the over-business of these Men at Lay-Elections, naturally put others upon the Enquiry, How long such of them as had no Lay-Fees, have pretended to give their Voices in Electing Parliament-Men? And if it should appear to have no earlier nor better foundation than Practice and Usurpation of late days, may not the Laid be tempted to insist upon the Ancient Constitution in this matter; and many a well-learned Circular Letter, to the disturbance of Elections, be condemned to the Flames?

8. When Men observe, that they who talk loudest for the Church, have the least regard to its Offices and Honour, other than in its Preferments, and are the most scandalous both of Clergy and Laity; can it well be thought that the Church is used otherwise, than as the Word to a Party, and a Commission to destroy all who have it not?

When Men are noisy about the Monarchy, it ought to be enquired, Of Zeal for the Monarchy.

1. Whether the loudest of them are such, as have upon all Occasions served the present Government to their utmost; or those who opposed its first Settlement, and have ever expressed an uneasiness under it, would neither have King William to be King, nor will yet admit his Title? If these be the Men of noise in this matter, is it not apparent, that their Concern is not for the Monarchy, but their Monarch, either Lewis of France, or his Deputy?

2. If again, the Men be such as were the Tools of the Papists in former Reigns: If now they would stifle their Plots, and turn them upon the Protestants; is it not to be thought that they are more for a Spiritual than Temporal Monarchy; or at least are prepared to submit to the Usurped Authority of the Pope of Rome, as soon as any Bigotted Prince of that Perswasion should get into the Throne.

3. If they are such as in the late Reigns were for the Absolute Power of the Prince, as long as it was on their side, and were as much against it when they could no more have the playing of that Artillery which they had furnished; Is it not to be believed that they prefer a French or Turkish before an English Monarchy; or rather are for none, longer than it serves them, and their pernicious Designs?

4. If, according to their declared Notion of this Monarchy, it is so strictly tied to the First in the Line, be he Papist, Fool, Madman, or Tyrant, that while he lives, and has not actually resigned, whoever comes in upon the most unanimous Choice of the People, and States of the Realm, is an Usurper, or King only in Fact, but not of Right; Can they be thought to make a noise about the Monarchy with other intention, than to blemish the Title, and weaken the interest, of our present Monarch?

5. If they who were for a Regency would unmask, must it not appear, that either they were for the late King's continuing the Title, and assuming the Power, as soon as their Party could prepare the way for him, which, by their Principles they were bound to do as soon as possible; or else, they were down-right for a Common-wealth? For what were a Regency settled without the Consent of the late King, and keeping possession against him, but a Common-Wealth?

6. Can the Surrenderers of Charters, Asserters of the Dispensing-Power, Corrupters of Juries, Perverters of Law for the destruction of the best Patriots, Imposers of Sheriffs contrary to Charters and Acts of Parliament, and the like, pretend Zeal for the Constitution of this Monarchy; and is it not a Jest, that the preservers of the Essentials of it should be thought Common-wealth-Men.



- Of Zeal for the Publick.
- Let us enquire further, 1. Whether they who have rejoiced at every Advantage to the French; when our Army was over-powred by Numbers, and our Fleet had ill success, are to be thought to wish well to the Publick?
2. When Men have extolled the French Power and Conduct, and the Honour of their *Marschals* to be such, that no Town must be Surrendered while they are in it alive; Can it be thought that this was out of Love to the Good of England, and to encourage those that are for it?
3. When Men pass-by the French King's Violations of Articles, and condemn our *Reprisals* to force the observation of them; Are they to be accounted *English-Men*, or *French-Men*?
4. Can they who were for delaying Supplies, till the French had finished their Lines in *Flanders*, be thought to have promoted those Delays for the Good of England?
5. Was it for this, that some have been for condemning the happy Settlement of the present Government, and protested against it as destructive of the *Monarchy*?
6. Was it for this, that some were against the restoring the Charter of the City of London, and for continuing the *Old Lieutenancy*, when the French were expected to Land upon us?
7. Was it for this, that some expressed so great sorrow for the sending our Fleet into the *Mediterranean*? Were they afraid, that while it sailed about those Seas carrying Terror to the French, and Security to the Allies, it was in danger of being destroyed by the Worms?
8. Was it for this, that some here so luckily jump'd together with the French *Gazetteer*, in condemning our *Temerity* in leaving the Coasts unguarded? Is it not to be supposed, that they were alike concerned for the Good and Safety of England?

9. Was it for this, that a certain Person has taken his Circuit through above fifty *Corporations*, where he left it as a *Test* for those they should chuse, to be against the Act of Parliament for Liberty to dissenting Protestants, and to give no Money to keep up the Army?

10. Can the Good of England at this time be preserved without such an Army, to keep the French in play abroad, and prevent that inundation which must swallow us up, if England be not hearty in carrying on the War? of an happy issue of which, we have now so fair a prospect.

11. If they who have been known to take Bribes for their Service in Parliament, by a softning Figure call'd *Gratuites*, talk high for the Publick Good, Can it be thought to be with other intention, than that they may have opportunitie to betray it? and is it not to be thought that they will be for France or England, according to the weight of the Temptation?

To conclude, it is our happiness that we have a King, who, after the exposing his own Person for the good of England, as much as the meanest of his Subjects, has surmounted all those Difficulties which his Enemies, or pretended Friends, have laid in the way. We have a wise and learned Bench of *Bishops*, not to be governed by any body, with the face and Talents of a Jew; and the Generallity of our *Inferior Clergy* at last are sensible, that this is the King whom God has set over them; and as we are to presume that they have not mocked God Almighty in their Pulpits; we are to believe them in earnest in that joy which they have expressed in their Sermons, for his Majesty's Return with Victory; and therefore that they will promote the Interest of this Government in Elections. As to the *Common People*, sincerity and love of their Country, has hitherto been great part of their Character, as *Englishmen*; and it is not to be doubted, but they will now shew themselves such by their Elections.

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